

Congregation

◆◆◆ "Beth Yosef" ◆◆◆

*** 2108 Ocean Parkway Brooklyn, N.Y. 11223 ***

Rabbi Aharon Farhi

Parashat Vaetchanan

13th Av 5784

Maqam Husseni

Issue #1085

Mr. Eliyahu Levy, President

Haftarat Nahamu Ami

August 17th 2024

*Candle Lighting 7:33pm * Shekiah 7:51pm * Shir Hashirim 7:00pm followed by Mincha Friday Night
Shaharit Shabbat 8:15am * Mincha Shabbat 7:15pm * Shabbat Ends 8:32pm & Rabbenu Tam 9:02pm
Time for Talit 4:50am * Seasonal Hour 79 * Alot Hashahar 4:32am * Netz Hachama 6:09am
Weekday Mincha 7:00pm * Earliest Time for Arbit 6:47pm * Tzet Hacoachavim 8:27pm * Chatzot 12:59
Latest Time for Morning Keriat Shema 8:29am * Latest Time for Morning Amidah 9:48am*

Motzei Shabbat Parashat Vaetchanan August 17th will be Hatarat Elul

Monday August 19th will be Tu B'Av, celebrating the 15th day of Av

Thursday August 22nd 7:30pm there's another Hatarat Elul in Ahi Ezer (Ave X/Y)

Those who wish to contact Rabbi Aharon Farhi can call (646) 552-3412

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Vaad Tehilim Torah c/o R' A. Farhi

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Please do not read this bulletin during Tefillah or Keriat Hatorah

Moshe Rabbenu, for the second time, teaches Bnei Yisrael the Ten Commandments in this week's Parasha. Do you know which Mitzvah is of the most importance from these ten? There is a story: A teacher in a high-school classroom once asked his students, "Where does the Pasuk of 'love your friend as yourself' appear in the Torah?" A student replied, "It is within the Ten Commandments." The truth is that the exact Pasuk is in Sefer Vayikra, the third book of the Torah. However, this answer has depth to it. This Pasuk is more befitting to glorify the Luchos (Tablets) than any other. This Pasuk is the main factor in socialization and civilization. This Pasuk is hidden within the 5th commandment of "Respect and honor your father and mother". The question is: How are they connected? How does the 5th commandment help this Pasuk? Did this student answer properly? Isn't respecting your parents just important for family values? What does it have to do with the Pasuk of 'Love your friend as yourself'? As we all know, this idea of 'Love your friend as yourself' has been the background, basis, and pretext for many, many lectures devoted to developing feelings within a person. This Pasuk is posted in classrooms and taught in all educational organizations, in order to instill in us feelings for

one another. Unfortunately, we are so far from accomplishing this Pasuk that we are drenched in poverty at its concern. It does not affect our lives. We have fallen to a different Pasuk: "One man to another is as a wolf". For this reason, 'Love your fellow as yourself' is hidden and developed within the 5th commandment of "Honor your parents". How? When a person is young, his framework is first developed through family values which eventually develops the fabric of, and are the source for, his social and civilized life. The second Mitzvah cannot be accomplished without the first. The feelings one develops with his family, when properly respecting his parents, develops the proper feelings he needs to socialize and fulfill the Pasuk 'Love your fellow as yourself'. One is commanded to respect his parents no matter what level they're on. Concerning them, he should be completely thankful just for being brought into existence, and it should not make any difference whether they're smart or not, have proper characteristics, or whether or not they are noble. You must respect them no matter what. Through respecting them, you will also develop the great attribute of Hakarat Hatov – acknowledging and appreciating the good one does for you. Even if the only thing they ever did

for you was bringing you into the world, you still must be very careful to show them appreciation and properly respect them. All the more so if they provided you with everything you need and even more than what you need. The Mitzvah of 'Honoring your parents' therefore entails greatly the Mitzvah of 'Loving your friend as yourself', and is the foundation that one needs to properly fulfill the commandment. If one is successful in this difficult Mitzvah, he will surely be successful with his wife, his children, his boss at work, his coworkers, his fellow congregants in Shul, and all his friends. The 5th commandment of honoring one's parents is therefore the most important, and is the source of success in life. May Hashem watch over us, Amen.

Insights on the Parasha

Every year after Tisha B'Av we read Parashat Vaetchanan, in which we repeat the Ten Commandments for a second time. The author of Avodat Yisrael explains, we are not allowed to learn Torah on Tisha B'Av. Therefore, after Tisha B'Av we read the Ten Commandments in order to accept the Torah again, anew, as if we were once again at Har Sinai receiving it. The numerical value of Vaetchanan is 515. Moshe prayed 515 times asking to enter Israel, but was denied. Hashem told him not to continue. Why 515? And why was he told to stop? Hashem placed 103 angels to protect the eastern entrance of the Bet Hamikdash. *Al Chomotayich Yerushalayim Hifkadeti Shomrim* – on the walls of Jerusalem Hashem placed protectors, angels. 'Al' has the numerical value of 100, plus the three words '*Chomotayich Yerushalayim Hifkadeti*' $100+3= 103$ Shomrim, angels to protect. Avraham came and prayed for another 103 angels on the southern side, as the Pasuk says Avraham called the place *Har* Hashem. The inclusive numerical value of *Har* equals 206, which is $103+103$. Yitzchak then prayed for another 103 angels on the western side, as the Pasuk says that he called the place where he prayed a *Sadeh*. The numerical value of *Sadeh* equals 309, which is $103+103+103$. Yaakov then added another 103 angels on the Northern side, as the Pasuk says he called the place a *Bet*

Elokim. The numerical value of *Bayit* is 412, which is $103+103+103+103$. Now all 4 sides of the Bet Hamikdash would each be protected by 103 angels. Moshe Rabbenu then prayed for an additional 103 angels, which brings the total to 515 angels, the numerical value of Vaetchanan. Hashem asked Moshe, where shall I place the additional 103 angels? Moshe told him to place them on the roof above, to protect from on top. Hashem then told him to stop. He could not place them on the roof, because the Bet Hamikdash was going to be destroyed, and the fire would descend from above. It was a great mercy that the Bet Hamikdash was destroyed, because the alternative would have been for the nation to be destroyed. Hashem took out His anger on wood and stone, and spared our destruction. Therefore, he told Moshe to stop. May Hashem watch over us, Amen.

History in Brief

150 years after the Hurban, calendar year 220. Rabbenu Hakadosh was a leader for seventy years, witnessing the reign of many Caesars, three of which were very kind to Bnei Yisrael. Of the Caesars, the first was Antoninus who ruled Rome for seventeen years. The last of those Caesars, the 23rd Caesar of Rome, was named Septimius. The eighteenth Caesar was the son-in-law of Antoninus. The nineteenth was the grandson of Antoninus, who was murdered by members of his own army. The twentieth was Alius, who loved money so much that he failed to properly compensate his military, and even stole from them. Within three months, his own military murdered him, placed his head on a stick, and paraded it around Rome. The 21st Caesar promised to compensate the military handsomely with 625 gold coins, and they therefore chose him to lead, but when he not only defaulted on his promise of compensation, but even stole quite a sum of money from the treasury for his own benefit, they murdered him after only 65 days. The 22nd Caesar was Niger. In his third year of power his own cabinet killed him. The 23rd Caesar took the wives of the three previous Caesars, their children and grandchildren, and destroyed them. Throughout

the years, Rebbe never stopped working hard on diplomacy with every Caesar for the benefit of the Jewish people.

Health and Recovery

It is important to know that cardiovascular diseases are the number one cause of death in Israel, and in the developed countries of the world. This fact cannot be separate from the fact that food in modern countries contains a lot of saturated fat. It turns out that this fat is the main reason for this severe death count. Therefore, it is recommended to eat products that contain unsaturated fat, such as: low-fat milk, fat-free meat, fat-free chicken, olive oil, non-fat sea fish, avocado nuts, almonds soaked in water, pumpkin seeds, and sunflower seed butter. You have to stay away from margarine. What is margarine? It originates from vegetable fat, artificially transformed into solidity by hydrogenation, that is, a chemical modification of its molecular structure by adding hydrogen. In the process of margarine formation, trans-acids are also formed. This change poses a health hazard, raises the level of cholesterol in the blood, and is also suspected to be a risk factor for cancer when consumed in large amounts. In addition, margarine contains synthetic vitamins, food coloring, and preservatives. It is used in many commercial items, such as waffles, cakes, cookies, burekas, snacks, and chips. "Burekas is the worst, a dangerous cause for diseases, because it is made up of solid oils and the worst forms of fat," says Professor Raphael Carasso.

Mussar: Recognize Hashem's Greatness

A person is considered a miniature world. Therefore, just as contemplating the awesome wonders of the world will help a person develop deeper faith in Hashem, so too shall contemplating the amazing details of the human body. We must constantly grace and thank Hashem for the countless blessings He bestows upon us every day throughout our entire life. He gives us even though we haven't earned it. He has created us from nothing. He has given us a body which is composed with countless wonders and outstanding wisdom. We were given a

powerful and holy soul. We have intelligence in order to decipher between good and bad, right and wrong, and the ability to think and observe in order to recognize our Creator and Master. Hashem feeds us and gives us our necessities – even extras as well as some luxuries. He does not forsake us and cares for us every moment. The least we could do is recognize His greatness and bless His holy Name in this world. Do not slumber and be ungrateful. Sing His praises to others and spread His presence throughout the world. He has created us in the form of His image, and blew a living soul within us, a soul of superiority and sovereignty; a soul with wisdom and great power, with the ability to understand and develop, greater than any other creation. The body is so complex and the mind is the control center. We must realize the awesome gift of life and praise Hashem with great devotion and emotion. Those who praise Hashem in this lifetime will praise him after a long life in the next world, where the true praises are spoken. May Hashem watch over us, Amen.

Rishon LeSion:

Maran Hacham Ovadia Yossef 1921-2003

In 1987, after years of terrible suffering, R' Yaakov, the father of Hacham Ovadia, passed away. The greatest Sages of the time escorted the funeral procession from Yeshivat Porat Yosef, including R' Bension Aba Shaul, R' Yehuda Tzadka, R' Betzalel Zolti, R' Shlomo Zalman Auerbach, R' Shalom Mashash, R' Eliezer Yehuda, R' Mordechai Eliyahu, R' Yitzchak Kulitz, and R' Yosef Shalom Elyashiv. The wife of R' Yaakov, the mother of Maran, had helped her husband build the home and the family with her wisdom. One time R' Yaakov had asked his oldest son Ovadia to help him in business. He woke up early, completed the work, and returned to his learning. At the time it was hard to make enough money, and many had help from their sons depending on the circumstances. His mother, however, understood how important the learning of her son Ovadia was, how even a short amount of time away from learning was not good, even for the sake of making a living, and she therefore took it upon herself to wake up

early every morning to perform the tasks instead of Ovadia, in honor of his Torah, and she helped her husband so that her son's learning would not be interrupted with work. Witnessing the great sacrifice of his mother strengthened Ovadia's commitment to his learning even more. He applied all his energy to his learning.

Story

Count Nalovski was exceedingly wealthy, with a great passion for grandeur and majesty, constantly furnishing his palace with antiques and expensive artwork. One of his prized possessions was a smoking pipe, designed exquisitely with expensive materials and stones. He would enjoy it during important occasions and gatherings, to the great jealousy of all those watching. One of his closest assistants really desired this pipe for himself, and dreamed about it day and night. He schemed of ways that he would be able to secretly snatch it up, sell it quickly for a large amount of money, and start over his life far away using the small fortune from the proceeds. He dreamed of others serving him, instead of his life of service for others. Finally, the opportunity presented itself. He grabbed the pipe, hid it deep in his pocket, and ran for dear life from the palace. As he ran through the streets of the city, he flagged down a passing wagon and asked if he could hitch a ride. He was allowed to board the wagon, and so he sat down near his new friend, a Jewish traveler.

Laws

1 – If one prays or recites a blessing and didn't realize that his head was uncovered, i.e. his Kippah slipped off in middle of Amidah, then he has still fulfilled his obligation after the fact.

2 – If a person's head is uncovered, i.e. while in bed or while swimming, he may still think in Torah and not be concerned.

3 – We must teach the young boys to wear a Kippah so that they develop fear of heaven and the awareness that Hashem is above us watching.

4 – Although our custom is that girls who are not married do not cover their heads, nonetheless it

is advisable to train them to cover their heads while praying Amidah, Birkat Hamazon, while learning Torah, and while reciting blessings. However, those who do not do so have sources to rely upon.

5 – Even though 'Shalom' is a holy Name of Hashem, nonetheless we may speak it to a person who does not have his head covered, even though it will prompt a response of Shalom back from that individual with the uncovered head and he isn't supposed to be saying Hashem's name like that. However, a person may not speak 'Shalom' to a person who is in the inner rooms of the bathhouse.

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